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2. There was never a time when a student in the several lines of Old Testament work could so readily place himself under the direction of competent teachers. Time was when he must go abroad in order to prepare for advanced work in the department. That course is now simply advisable, not indispensable, to the higher training.

3. There was never a time when there was such a demand for men of superior and well trained minds as teachers. Some of the Seminaries have already seen that the field is too important and too vast to be left to the care solely of one professor, and have provided more to give instruction in it. New men will constantly be demanded, not only to succeed the present occupants of Old Testament chairs, but to fill new chairs in Seminaries and Colleges; and for these positions, in most cases, none but Americans of broad scholarship will be selected.

4. There was never a time when American scholarship could be put to better use in the collection and decipherment of original sources, and in the detection of forgeries. Such work demands skilled and practical scholarship.

5. There was never a time when the results of scholarship could be more readily applied to the main purpose—Biblical Interpretation. Reference is made, in a note of the present number, to the need and opportunity of textual criticism of the Old Testament. Did we have space, it would be easy to show how the accomplished results of the present century may be directly applied to the subjects of Israelitish History, Israelitish Theology, Israelitish Sociology, offering thus an open door for American biblical students.

More reasons might be given; but enough may have been said to make it appear conclusive to young men who are looking enquiringly toward specialism in Old Testament study, that they are looking toward a field which offers rich resources and abundant territory, and to induce them to go up and possess the land.

Scholarship in the Ministry.—Is there any ground for the statement, so frequently uttered, and so generally taken for granted, that the minister cannot be a scholar, that he cannot be scholarly? If one were prepared to accept what is heard from every quarter, he would soon be induced to believe that the work of the ministry is incompatible with careful study; that the very nature of the profession forbids and makes impossible scholarly attainment; that, indeed, of all the men in the world, the least, in the way of accurate scholarship, should be expected of the minister.

Times have changed. In former days, the terms minister and scholar were synonymous. Nor can it be said that the different relations which to-day exist between clergy and laity are due entirely to the fact that so much larger a proportion of the latter have had the advantages of an education which was denied those of former days. While it is true that better facilities for general education exist in our day, and that men avail themselves of these facilities as they did not do formerly, it is equally true that better facilities exist for the training of ministers, and yet that advantage is not taken of them in the same proportion. While the layman of to-day is far in advance of the layman of half a century ago, in intellectual power, the minister of to-day is little, if any, in advance of the minister of half a century ago.

The fact is that, in our day, too many ministers fail to comprehend the duties of their office, and probably even a greater number lack the independence, the

faculty of self-assertion, the inherent will-power, to do what they know to be their duty in this regard.

There are those, and the number is legion, who regard the ministerial office merely as a profession, or perhaps a kind of business. The problem with which they continually wrestle is, how they may get most out of it. The aim of all their work is, not what they can do for the people whom they have been called to serve (in these cases, the call can scarcely be regarded a divine one), but what they can do for themselves, in connection with their people. To be sure, some of this class fancy that, by becoming scholars, their influence will be increased, and consequently, that their acquisitions will be greater; but the work accomplished with such a motive will seldom stand the test; and further, the number who study from such a motive is so small as scarcely to deserve notice. Men of this character, it must be confessed, can never hope to be scholars, or scholarly.

There are other men, constituting as large a class as the former, who mean well, but do badly. They feel, in their inmost soul, the necessity of continuous, never-ceasing intellectual work. They realize that they are gradually but surely losing ground. They know that, long before their physical powers are exhausted by old age, their mental powers will be, practically, dead. They know, too, that they are expected to be scholarly, to be authorities at least on matters that pertain to the Divine Word. They have all these and many other incentives to exertion; but they are not sufficiently strong to follow out their own convictions. These men spend precious hours in day-dreaming and in idle conversation. They find time for the perusal of all the details narrated in the daily newspapers; they visit unceasingly, under the delusion that they are doing pastoral work. They have given up all their student-habits—if, indeed, they ever possessed any; they have no regular plan of study; their life is from one day to the next, from one week to the next. Can studious work, can scholarship, be expected of these?

Now, it is men of these classes who so emphatically and so unremittingly assert that scholarship cannot be expected of the ministry. Set it down as a fact, that the man who proclaims this doctrine is a man who either has no desire for scholarship, or, having the desire, has not the application which will make it possible for him to gain it. It is, therefore, not the nature of the work required in the ministry, but the character of the men engaged in the ministry, that is responsible for the alleged lack of scholarship.

But while the classes referred to above are large,—too large, in truth, for the welfare of the churches,—there is a third class from whom one never hears the claim that ministers cannot be scholars. This class is made up of men who, realizing the awful responsibility that rests upon them as preachers of the Word, believing that it devolves upon them so to act as to make their lives, even in advanced old age, of service to the cause, and knowing that only by the hardest and most unrelaxing mental effort they may hope to do what has been given them to do, are scholarly, and, in many cases, are scholars. The fact in the case is that by no other class of men is scholarship so easy of attainment as by the minister, nor is there any other calling in which it is so necessary for the highest and truest success.

The Old Testament Revision.—The present is a trying time for those who profess to be, in any sense, Old Testament scholars. In a lecture delivered during the past summer, a leading editor made the statement that, of all men connected